

**EBE ANG 1**

**SESSION 2021**

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**CAPES  
CONCOURS EXTERNE  
ET CAFEP**

**SECTION LANGUES VIVANTES ÉTRANGÈRES : ANGLAIS**

**SECTION LANGUES RÉGIONALES :  
BASQUE, BRETON, CATALAN, CRÉOLE,  
OCCITAN-LANGUE D'OC**

**SECTION : LANGUES KANAK : NENGONE**

**COMPOSITION EN ANGLAIS**

Durée : 5 heures

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A

## INFORMATION AUX CANDIDATS

Vous trouverez ci-après les codes nécessaires vous permettant de compléter les rubriques figurant en en-tête de votre copie. Ces codes doivent être reportés sur chacune des copies que vous remettrez.

### ► Concours externe du CAPES de l'enseignement public :

• **Langue vivante étrangère Anglais:**

Concours	Section/option	Epreuve	Matière
E B E	0 4 2 2 E	1 0 1	7 4 1 1

• **Langue régionale Basque :**

Concours	Section/option	Epreuve	Matière
E B E	0 4 4 0 E	1 0 2	7 4 1 1

• **Langue régionale Breton :**

Concours	Section/option	Epreuve	Matière
E B E	0 4 4 1 E	1 0 2	7 4 1 1

• **Langue régionale Catalan :**

Concours	Section/option	Epreuve	Matière
E B E	0 4 4 2 E	1 0 2	7 4 1 1

• **Langue régionale Créole :**

Concours	Section/option	Epreuve	Matière
E B E	0 4 4 9 E	1 0 2	7 4 1 1

• **Langue régionale Occitan-Langue d'Oc :**

Concours	Section/option	Epreuve	Matière
E B E	0 4 4 4 E	1 0 2	7 4 1 1

• **Langue Kanak : Nengone :**

Concours	Section/option	Epreuve	Matière
E B E	0 4 7 7 E	1 0 2	7 4 1 1

### ► Concours externe du CAFEP/CAPES de l'enseignement privé :

• **Langue vivante étrangère Anglais:**

Concours	Section/option	Epreuve	Matière
E B F	0 4 2 2 E	1 0 1	7 4 1 1

• **Langue régionale Basque :**

Concours	Section/option	Epreuve	Matière
E B F	0 4 4 0 E	1 0 2	7 4 1 1

• **Langue régionale Breton :**

Concours	Section/option	Epreuve	Matière
E B F	0 4 4 1 E	1 0 2	7 4 1 1

• **Langue régionale Occitan-Langue d'Oc :**

Concours	Section/option	Epreuve	Matière
E B F	0 4 4 4 E	1 0 2	7 4 1 1





**Compare and contrast the following texts.**

**Document A**

So what's it like, this country to which the immigrants came and in which their children are growing up? You wouldn't recognize it. Because this isn't the England of fair play, tolerance, decency and equality—maybe that place never existed anyway, except in fairy-tales. In the streets of the new Empire, black women are abused and black children are beaten up on their way home from school. In the run-down housing estates of the new Empire, black families have their windows broken, they are afraid to go out after dark, and human and animal excrement arrives through their letter-boxes. The police offer threats instead of protection, and the courts offer small hope of redress. Britain is now two entirely different worlds, and the one you inhabit is determined by the colour of your skin. Now in my experience, very few white people, except for those active in fighting racism, are willing to believe the descriptions of contemporary reality offered by blacks. And black people, faced with what Professor Michael Dummett has called 'the will not to know—a chosen ignorance, not the ignorance of innocence,' grow increasingly suspicious and angry.

A gulf in reality has been created. White and black perceptions of everyday life have moved so far apart as to be incompatible. And the rift isn't narrowing; it's getting wider. We stand on opposite sides of the abyss, yelling at each other and sometimes hurling stones, while the ground crumbles beneath our feet. I make no apology for taking an uncompromising view of the reasons for the existence of this chasm. The will to ignorance of which Professor Dummett speaks arises out of the desire not to face the consequences of what is going on.

The fact remains that every major institution in this country is permeated by racial prejudice to some degree, and the unwillingness of the white majority to recognize this is the main reason why it can remain the case. Let's take the Law. We have, in Britain today, judges like [...] the great Lord Denning, who can publish a book claiming that black people aren't as fit as whites to serve on juries, because they come from cultures with less stringent moral codes. We've got a police force that harasses blacks every day of their lives. There was a policeman who sat in an unmarked car on Railton Road in Brixton last year, shouting abuse at passing black kids and arresting the first youngsters who made the mistake of answering back. There were policemen at a Southall demonstration who sat in their vans, writing the letters NF in the steam of their breath on the windows. The British police have even refused to make racial discrimination an offence in their code of conduct, in spite of Lord Scarman's recommendations. Now it is precisely because the law courts and the police are not doing their jobs that the activities of racist hooligans are on the increase. It's just not good enough to deplore the existence of neo-Fascists in society. They exist because they are permitted to exist. (I said every major institution, so let's consider the government itself. When the Race Relations Act was passed, the government of Britain specifically exempted itself and all its actions from the jurisdiction of the Act.)

A friend of mine, an Indian, was deported recently for the technical offense known as 'overstaying'. This means that after a dozen or so years of living here, he was found to be a couple of days late sending in the forms applying for an extension to his stay. Now neither he nor his family had ever claimed a penny in welfare, or, I suppose I should say, been in trouble with the police. He and his wife financed themselves by running a clothes stall, and gave all their spare time and effort to voluntary work helping their community. My friend was chairman of his local traders' association. So when the deportation order was made, this association, all three of his borough MPs and about fifty other MPs of all parties pleaded with the Home Office for clemency. None was forthcoming. My friend's son had a rare disease,

50 and a doctor's report was produced stating that the child's health would be endangered if he was sent to India. The Home Office replied that it considered there were no compassionate grounds for reversing its decision. In the end, my friend offered to leave voluntarily—he had been offered sanctuary in Germany—and he asked to be allowed to go freely, to avoid the stigma of having a deportation order stamped into his passport. The Home Office refused him this last scrap of his self-respect, and threw him out.

Salman Rushdie, "The New Empire Within Britain" (1982), *Imaginary Homelands: Essays and Criticism, 1981-1991*, London: Granta Books, 1991, pp. 133-136

## Document B

[...] The first element in the debate about the future of Britishness is the changing ethnic composition of the British people themselves. The British are not a race, but a gathering of countless different races and communities, the vast majority of which were not indigenous to these islands.

5 In the pre-industrial era, when transport and communications were often easier by sea than by land, Britain was unusually open to external influence; first through foreign invasion, then, after Britain achieved naval supremacy, through commerce and imperial expansion. It is not their purity that makes the British unique, but the sheer pluralism of their ancestry.

10 London was first established as the capital of a Celtic Britain by Romans from Italy. They were in turn driven out by Saxons and Angles from Germany. The great cathedrals of this land were built mostly by Norman Bishops, but the religion practised in them was secured by the succession of a Dutch Prince. Outside our Parliament, Richard the Lionheart proudly sits astride his steed. A symbol of British courage and defiance. Yet he spoke French much of his life and depended on the Jewish community of England to put up the ransom that freed him  
15 from prison.

The idea that Britain was a ‘pure’ Anglo-Saxon society before the arrival of communities from the Caribbean, Asia and Africa is fantasy. But if this view of British identity is false to our past, it is false to our future too. The global era has produced population movements of a breadth and richness without parallel in history.

20 Today’s London is a perfect hub of the globe. It is home to over 30 ethnic communities of at least 10,000 residents each. In this city tonight, over 300 languages will be spoken by families over their evening meal at home.

This pluralism is not a burden we must reluctantly accept. It is an immense asset that contributes to the cultural and economic vitality of our nation.

25 Legitimate immigration is the necessary and unavoidable result of economic success, which generates a demand for labour faster than can be met by the birth-rate of a modern developed country. Every country needs firm but fair immigration laws. There is no more evil business than trafficking in human beings and nothing corrodes social cohesion worse than a furtive underground of illegal migrants beyond legal protection against exploitation. But we  
30 must also create an open and inclusive society that welcomes incomers for their contribution to our growth and prosperity. Our measures to attract specialists in information technology is a good example.

35 Our cultural diversity is one of the reasons why Britain continues to be the preferred location for multinational companies setting up in Europe. The national airline of a major European country has recently relocated its booking operation to London precisely because of the linguistic variety of the staff whom it can recruit here.

40 And it isn’t just our economy that has been enriched by the arrival of new communities. Our lifestyles and cultural horizons have also been broadened in the process. This point is perhaps more readily understood by young Britons, who are more open to new influences and more likely to have been educated in a multi-ethnic environment. But it reaches into every aspect of our national life.

45 Chicken Tikka Masala is now a true British national dish, not only because it is the most popular, but because it is a perfect illustration of the way Britain absorbs and adapts external influences. Chicken Tikka is an Indian dish. The Masala sauce was added to satisfy the desire of British people to have their meat served in gravy.

Coming to terms with multiculturalism as a positive force for our economy and society will have significant implications for our understanding of Britishness. [...]

Extract from Robin Cook's 'Chicken Tikka Masala' speech.  
Delivered by Robin Cook, then Foreign Secretary, to the Social  
Market Foundation in London, 19 April 2001.



## Document C

[...] The other dangerous delusion from which those who are wilfully or otherwise blind to realities suffer, is summed up in the word “integration.” To be integrated into a population means to become for all practical purposes indistinguishable from its other members.

5 Now, at all times, where there are marked physical differences, especially of colour, integration is difficult though, over a period, not impossible. There are among the Commonwealth immigrants who have come to live here in the last fifteen years or so, many thousands whose wish and purpose is to be integrated and whose every thought and endeavour is bent in that direction.

10 But to imagine that such a thing enters the heads of a great and growing majority of immigrants and their descendants is a ludicrous misconception, and a dangerous one.

We are on the verge here of a change. Hitherto it has been force of circumstance and of background which has rendered the very idea of integration inaccessible to the greater part of the immigrant population—that they never conceived or intended such a thing, and that their numbers and physical concentration meant the pressures towards integration which normally bear upon any small minority did not operate.

15 Now we are seeing the growth of positive forces acting against integration, of vested interests in the preservation and sharpening of racial and religious differences, with a view to the exercise of actual domination, first over fellow-immigrants and then over the rest of the population. The cloud no bigger than a man’s hand, that can so rapidly overcast the sky, has been visible recently in Wolverhampton and has shown signs of spreading quickly. The words I am about to use, verbatim as they appeared in the local press on 17 February, are not mine, but those of a Labour Member of Parliament who is a minister in the present government:

20 “The Sikh communities’ campaign to maintain customs inappropriate in Britain is much to be regretted. Working in Britain, particularly in the public services, they should be prepared to accept the terms and conditions of their employment. To claim special communal rights (or should one say rites?) leads to a dangerous fragmentation within society. This communalism is a canker; whether practised by one colour or another it is to be strongly condemned.”

All credit to John Stonehouse for having had the insight to perceive that, and the courage to say it.

30 For these dangerous and divisive elements the legislation proposed in the Race Relations Bill is the very pabulum they need to flourish. Here is the means of showing that the immigrant communities can organise to consolidate their members, to agitate and campaign against their fellow citizens, and to overawe and dominate the rest with the legal weapons which the ignorant and the ill-informed have provided. As I look ahead, I am filled with foreboding; like the Roman, I seem to see “the River Tiber foaming with much blood.”

35 That tragic and intractable phenomenon which we watch with horror on the other side of the Atlantic but which there is interwoven with the history and existence of the States itself, is coming upon us here by our own volition and our own neglect. Indeed, it has all but come. In numerical terms, it will be of American proportions long before the end of the century.

40 Only resolute and urgent action will avert it even now. Whether there will be the public will to demand and obtain that action, I do not know. All I know is that to see, and not to speak, would be the great betrayal.

Extract from Enoch Powell’s ‘Rivers of Blood’ speech.  
Delivered to a Conservative Association meeting in  
Birmingham, 20 April 1968.